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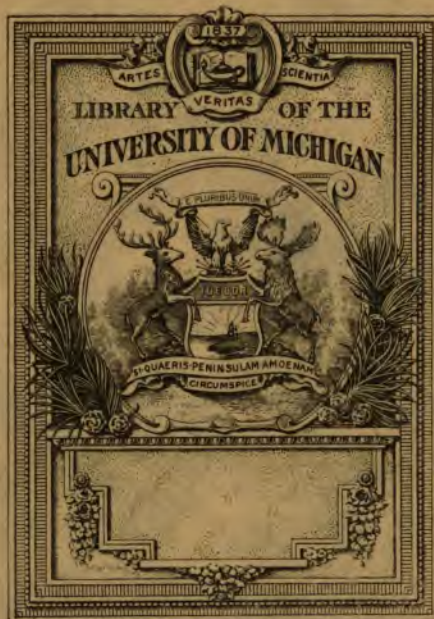
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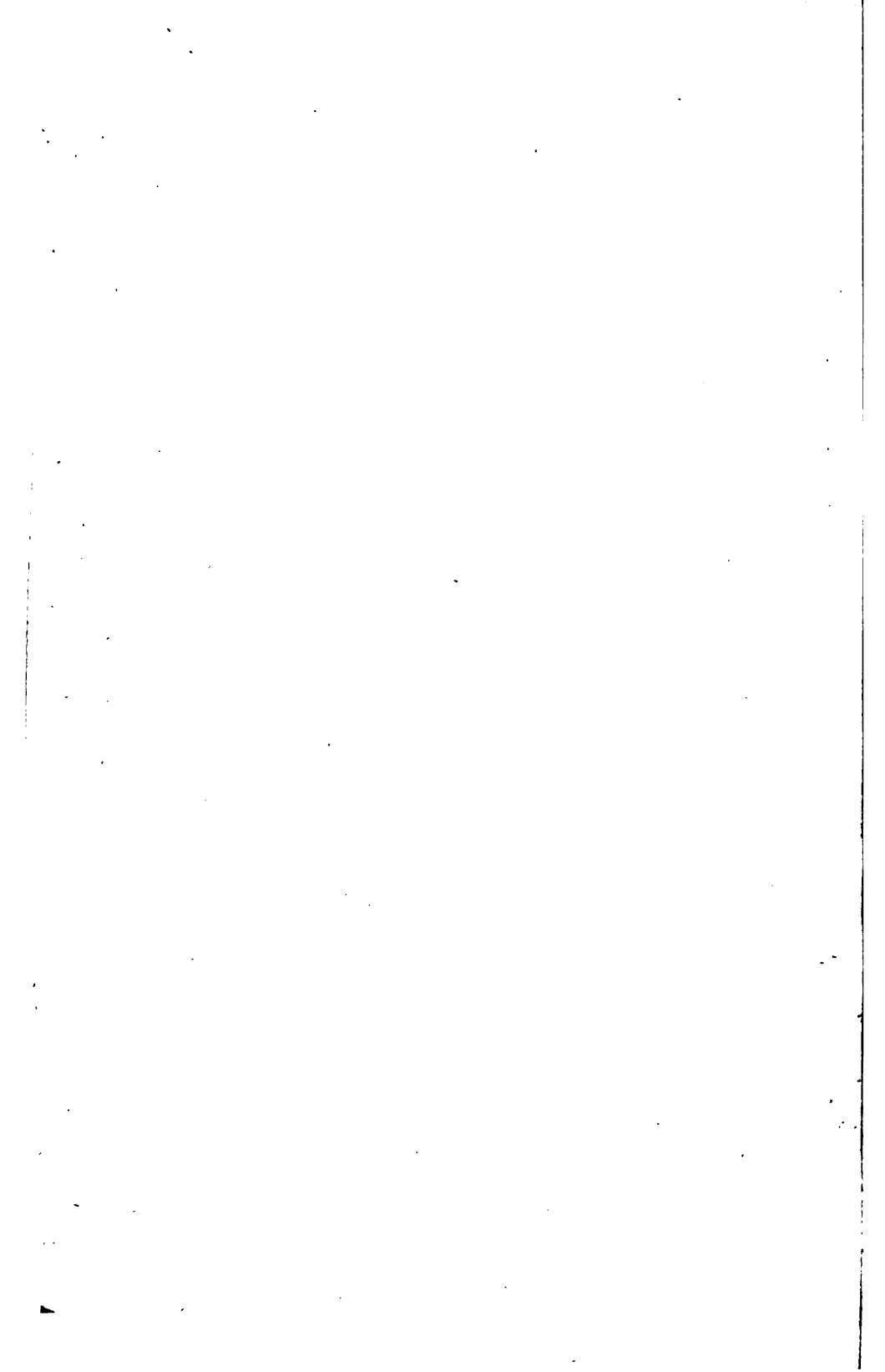
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ADDRESSES
AT THE
INAUGURATION
OF
MERRILL EDWARDS GATES, PH.D., LL.D.,
AS
PRESIDENT
OF
RUTGERS COLLEGE,
NEW BRUNSWICK, N. J.

Tuesday, June 20th, 1882.

NEW YORK :
PRESS OF GILLISS BROTHERS,
75 FULTON STREET.

1883.

HISTORICAL SKETCH

OF THE

PRESIDENTS OF RUTGERS COLLEGE.

RUTGERS COLLEGE was chartered as "Queens College" in 1770.

In 1825 its name was changed to "Rutgers," in honor of Col. Henry Rutgers, a revolutionary patriot, who contributed to its funds five thousand dollars, considered at that time a large amount. Previous to the inauguration of Dr. Merrill Edwards Gates, June 20, 1882, the institution had had six regular and two temporary Presidents, of whom biographical sketches are herewith given.

THE FIRST PRESIDENT WAS JACOB RUTSEN HARDENBERGH, D.D., FROM 1785 to 1791.

HE was born at Rosendale, N. Y., 1738. His father was Johannes Hardenbergh, a Colonel in the N. Y. State militia. Young Hardenbergh studied under Rev. John Frelinghuysen, and was licensed by the American Classis, 1758. He succeeded his instructor in the pastoral charge of the congregations at Raritan, Bedminster, North Branch (now Readington), Neshanic and Millstone (now Harlingen), where he labored for three years. After spending two years in Holland he returned to his churches, in which he continued until 1781, when he went to Rosendale, in order to minister over the neighboring congregations of Marbletown, Rochester and Warwarsing. He married the widow of Rev. John Frelinghuysen. She was the grandmother of Theodore Frelinghuysen, and was a remarkable woman, thoroughly public spirited, as much interested in the establishment of the college as her husband himself, and capable of exercising a stimulating, intellectual and religious influence upon the minds of all with whom she came in contact. Dr. Hardenbergh, says Hon. Joseph Bradley in his admirable Centennial Oration, "having himself experienced the want of that thorough preliminary training which a university or college alone can give, took a leading part in the application for the Charter of Queens College, and may be pre-eminently regarded as its founder. This is virtually assumed in the letter from the Trustees, inviting him to the Presidency in 1785; a copy of which, with his answer thereto, is preserved in the archives of the College. He left Raritan and removed to Rosendale, his native place, in 1781, and served in the ministry over a neighboring charge. In 1785 he received a double

call, from the church at New Brunswick as pastor, and from the Trustees of the College as President, and removed hither in April, 1786. Here he remained until his death, October 30th, 1790. The accumulated labors required of him as pastor of the church, which then included a large surrounding country, and as President and principal Professor of the College, broke down his slender frame at the premature age of fifty-two years. But he had performed a good life work. What is life but its work. By that it is measured. By that it is judged."

WILLIAM LINN, D.D., WAS PRESIDENT PRO TEMPORE FROM 1791 TO 1794.

HE was born in Pennsylvania, Feb. 22, 1752, and was graduated from the College of New Jersey in 1772. Three years later he was licensed to preach the Gospel by the Donegal Presbytery, and in 1776 he served as a chaplain in the American Army. In 1777 he was called to the pastorate of the Presbyterian Church at Big Spring, Pa., where he labored during a period of seven years. He then took charge of an Academy in Somerset County, Md., but after an experience of two years in teaching settled again over a church in Elizabethtown, N. J. From 1787 to 1805 he preached in the Collegiate Church, New York, and while here he acted also as the President of Rutgers college, of which he had been elected a Trustee in 1787. His interest and wisdom in matters of education are also reflected in the fact that for twenty-one years previous to his death, in 1808, he served as one of the Regents of the University of the State of New York. Dr. Linn was "an ardent and impassioned preacher. On special occasions his performances were masterpieces." Of large and earnest sympathies, he became deeply interested in politics as well as in the cause of education, and extended his influence in many directions.

IRA CONDUCT, D.D., WAS PRESIDENT PRO TEMPORE FROM 1794 to 1810.

HE was born at Orange, N. J., Feb. 21, 1764. After his graduation from the College of New Jersey, in 1784, he studied theology under Dr. John Woodhull, of Monmouth, and was licensed by the Presbytery of New Brunswick in 1786. The Presbyterian churches of Hardwick, Newtown and Shappanock enjoyed his services as pastor for six years until 1794, when he was installed over the Reformed Dutch Church at New Brunswick. Though actively engaged in his church work, Dr. Conduct found time and energy to originate a new movement for the revival, in 1807, of the College which, owing to financial embarrassments, had been obliged to suspend exercises twelve years previously. Under

his leadership the Trustees determined to raise, by the help of the Reformed churches, twelve thousand dollars for the erection of a substantial and spacious building and to open the College immediately. Dr. Conduct assumed the duties of President *pro tempore*, and instructed the highest class, which entered Junior. In 1809 he was regularly appointed Professor of Moral Philosophy and Vice-President. Dr. Conduct was indefatigable in soliciting subscriptions for the new building, and when \$10,000 had been raised it was begun. This edifice, noble and beautiful in its proportions, now stands in the centre of the campus which it adorns. Dr. Conduct laid its corner-stone with his left hand, in consequence of suffering a temporary lameness in his right. Dying in 1810, he did not live to see the full fruit of his beneficent energies and sacrifices. Honored by being elected to the Presidency, he, however, declined it, deeming "the office," says Justice Bradley, "incompatible with the duties he owed to his church, which he continued to perform in their fullest extent. The amount of strain on the mind and body of this eminent and faithful man must, at this period, have been immense. He had the pastoral care of one of the largest churches in the denomination. He taught the College classes, the Junior class in 1807-8, and the Junior and Senior classes in 1808-9 and 1809-10. He also, as a leading member of the Board of Trustees, was actively engaged in all the concerns of the College, especially in the efforts to collect funds for erecting the new building, and causing the work duly to progress. He procured by his own exertions subscriptions, in the City of New Brunswick and its vicinity, to the amount of \$6,370, during the year 1807, and continued his efforts in that direction during the time the College was building. Such an accumulation of labors and responsibilities was more than human nature could bear. Like his predecessor, Dr. Hardenbergh, he was destined to spend and be spent in the cause of the College. No wonder that his face, as it looks down upon us from yonder frame in the chapel, has a sad and wearied look. No wonder that the cord of life snapped under the tension, when he was yet in the very prime of his years and usefulness. Which of us has done what he did before reaching his forty-eighth year? Here again we see exemplified the great truth that 'life is measured by its work.'"

JOHN H. LIVINGSTON, D.D., WAS THE SECOND REGULAR PRESIDENT FROM 1810 TO 1825.

DR. LIVINGSTON was a man of noble character, of extensive and accurate learning, and of large and commanding influence. He was, however, mainly interested in his Theological Professorship, which he held in connection with the Presidency; and indeed he did little more

in the College than "to preside on public occasions and sign diplomas." It was during his period of office that the literary exercises of the College were, in 1816, again suspended, and not resumed until 1825. The causes of this were financial distress and divided counsels. He was the son of Henry Livingston and Sarah Conklin, born at Poughkeepsie, May 30, 1746. He was graduated at Yale College, in July, 1762. In May, 1766, he sailed for Holland, and studied theology at Utrecht, and was licensed by the Classis of Amsterdam, June 5, 1769; made Doctor of Theology by the University of Utrecht in May, 1770; returned to New York September, 1770, having been ordained a pastor of the Church in that city by the Classis of Amsterdam; preached there until New York was occupied by the British, in September, 1776; preached at Kingston, Albany, Poughkeepsie and neighboring places during the Revolution; returned to New York soon after the evacuation, November 25, 1783; was appointed Professor of Theology by General Synod, October, 1784; was inaugurated in the City of New York, May 19, 1785; taught in New York and Flatbush, L. I., until 1810, when he removed to New Brunswick, N. J., having been appointed President of Queens College. He died in New Brunswick, 20th January, 1825.

PHILIP MILLEDOLER, D.D., LL.D., WAS PRESIDENT FROM 1825 TO 1840.

HE was born at Rhinebeck, N. Y., September 22, 1775. The only son of John and Anna Milledoler, who had emigrated from Geneva, Switzerland, some years before; was graduated at Columbia College in 1793; ordained by the Synod of the German Reformed Church, May 17, 1794; called to the German Reformed Church in Nassau street, the same year; became pastor of the Third Presbyterian Church in Philadelphia, in 1800; called to the Presbyterian Collegiate Church in New York, with special care of the Rutgers Street Church, in 1805; in 1813 called to the Collegiate Reformed Dutch Church in New York, where he remained until he was appointed Professor of Didactic Theology, and President of Rutgers College in 1825. He died on Staten Island in 1852, on his seventy-seventh birthday. His wife died on the day following. Undivided in death as in life, they were buried together.

Dr. Milledoler was distinguished for his early and fervent piety, for catholic sympathies which led him to take an active part in many of the benevolent enterprises of his day, and above all for an unction in prayer that seemed akin to inspiration.

HON. ABRAHAM ^BRUYN HASBROUCK, LL.D., WAS PRESIDENT FROM 1840 TO 1850.

BY his Lectures on Constitutional Law, his genial manners and generous hospitality, he contributed greatly to the prosperity of the institution. Mr. Hasbrouck was born of Huguenot descent, from the New Paltz Settlement at Kingston, N. Y., Nov., 1791. He pursued his legal studies at Hudson, N. Y., in the office of Elisha Williams, and at the Law School of Judge Reeves, at Litchfield, Conn. Was admitted to the bar in 1813; elected to Congress in 1821; practiced his profession at Kingston until 1840, when he was appointed President of Rutgers College. He received the degree of LL.D. from Columbia College in 1828, and from Union College, 1845. He was made Vice-President of the American Bible Society in 1851, and President of the Ulster County Historical Society in 1856. Mr. Hasbrouck will long be remembered as a fine example of the dignified and scholarly gentleman. Exceedingly urbane in his address, considerate always of the feelings of others, with an instinctive sense of propriety and carrying the atmosphere of familiarity with the sources of literary culture, he easily won the friendship of students, and discharged the duties of his position with universal satisfaction. His regard for the Christian religion, of which he was a devout follower, was one day incidentally indicated to the writer of this note by the remark that, of all the honors he had ever received, he felt the proudest of his appointment as Vice-President of the Bible Society. He died at Kingston, N. Y., Feb. 23, 1879.

It is worthy of mention that the college is indebted to Mr. Hasbrouck for many of the noble trees that now adorn the Campus. He was at much pains in having them planted and cared for; and to day they stand the beautiful monuments of his forethought for coming generations. "Whoso planteth a tree, laboreth for posterity."

HON. THEODORE FRELINGHUYSEN, LL.D., WAS PRESIDENT FROM 1850 TO 1862.

MR. Frelinghuysen was born in Millstone, N. J., March 28, 1787. He was the son of Frederick Frelinghuysen, a Member of the Continental Congress, who in 1777 resigned his seat to join the army, and served as captain of a volunteer company of artillery at Monmouth and Trenton, and during the remainder of the war as a captain of militia. In 1793 he was chosen a Senator of the United States.

Theodore, his son, after his graduation from Princeton, 1804, studied law with an elder brother. Meeting with great success in his profession, he was appointed, in 1817, Attorney-General of the State. This office he held until his election as United States Senator in 1826. He remained

in the Senate until 1835. In 1838 he was chosen Chancellor of the University of the city of New York. In May, 1844, he was nominated by the Baltimore Convention as the Whig candidate for the Vice-Presidency. The cry of Clay and Frelinghuysen will be long remembered in the history of the country, as that of a great party in one of the greatest contests which has ever preceded a presidential election. In 1850 Mr. Frelinghuysen resigned the Chancellorship of the University in favor of the Presidency of Rutgers College. He was also President of the Board of Commissioners for Foreign Missions; of the Bible Society; of the American Tract Society; of the New Jersey Sunday-School Union, and was prominently engaged in the Colonization Society and other philanthropic and religious movements.

Mr. Frelinghuysen was a man of universal wisdom and guilelessness. His disposition was naturally gentle, and always pervaded by a Christian spirit; his manners were conciliatory, and his intellect as discerning as his heart was upright. His influence, therefore, over the Reformed Church, as well as over individuals nearly related to the controversy, that had for many years involved the college, was strong and of the happiest nature. "It is not too much," declares Mr. Bradley, "to say that no person was ever more universally respected and beloved. His influence on the institution, and on the young men who resorted to it for instruction, was of the most genial and beneficent kind. * * In 1862, this great and good man died, as he had lived, a Christian gentleman."

WILLIAM HENRY CAMPBELL, D.D., LL.D., BECAME PRESIDENT IN 1863 AND RESIGNED JUNE, 1881, BUT CONTINUED TO ACT AS PRESIDENT UNTIL HIS SUCCESSOR WAS INAUGURATED, JUNE 20, 1882.

DR. CAMPBELL has been known many years in the States of New York and New Jersey as a thorough-going Biblical preacher—remarkable for his use of strong, terse, Saxon English, and intense earnestness in presenting Divine truth. Nor has he been less distinguished as a clear, vigorous, and successful educator. He was born in Baltimore, 1808, and was graduated from Dickenson College in 1828, and three years later from the Theological Seminary at Princeton. His first settlement was at Chittenango, from 1831 to '33, after which he labored for six years as Principal of Erasmus Hall, at Flatbush, Long Island. From 1839 to 1841 he preached at East New York, whence he removed to Albany and assumed charge of the Third Reformed Church. In 1848 he returned to educational pursuits by accepting the Principalship of the Albany Academy. Three years later, in 1851, he was called to the Professorship of Oriental Literature in the Theological Seminary at New Brunswick, and

while in this position he filled, gratuitously, the Professorship of Belles Lettres in Rutgers College during a period of twelve years. In 1863 he accepted, after much persuasion, the Presidency, and entered with exceptional enthusiasm and ability upon his work, both of teaching and securing a larger Endowment Fund for the institution. During his administration over two hundred thousand dollars were raised; six new professorships established; the number of students doubled, and the following buildings erected:—a large Geological Hall, a beautiful Chapel, an Astronomical Observatory, a new Grammar School, and certain useful structures on the experimental farm. These works tell their own story of diligent wisdom, and render a well-earned fame secure. With an appreciation full of liberality, the Trustees created a new professorship of "The Evidences of Christianity," and elected Dr. Campbell to fill it; thereby providing for his support and retaining his services in the college. He is at present discharging the duties of this position with great acceptance to the students.

The following facts regarding President Gates are taken from a much fuller article in the *Christian Intelligencer* (of March 15, 1882):

MERRILL EDWARDS GATES, PH.D., LL.D., INAUGURATED AS PRESIDENT OF RUTGERS COLLEGE THE 20TH OF JUNE, 1882, WAS BORN AT WARSAW, N. Y., APRIL 6TH, 1848.

HIS father, Seth M. Gates, in Congress from 1837 to 1841 and throughout a long life, was widely known and honorably distinguished for his services in the cause of liberty, justice and Christianity. Through his mother, he is descended from Jonathan Edwards.

He was graduated from the University of Rochester, at Rochester, N. Y., in 1870, having taken the highest honors in mathematics, Latin and Greek, and the English Essay Prize of the Senior year, by an essay which brought him the offer of an editorial position on a prominent daily in New York. Before his graduation, he was elected Principal of the Albany Academy, at Albany, N. Y., an institution whose Faculty had included the names of such eminent educators as Dr. Joseph Henry, T. Romeyn Beck, Peter Bullions, William H. Campbell and Geo. H. Cook. Under his principalship, the number of students (boys and young men only) increased from seventy to more than three hundred. The course of study was increased from eight years to twelve years, and was made to cover much of the work of the average college course.

In 1875, when twenty-seven years old, he was elected Chancellor of the University of Tennessee, an institution nearly a century old, consisting of a Law School and a College, in connection with which the Trustees of the Peabody Educational Fund were about to establish a Nor-

mal School. The late Dr. Sears, then in charge of the Peabody Fund, strongly urged his acceptance of this position. It was declined, however, chiefly from his attachment to and interest in the work of the Albany Academy, of which he continued the Principal, notwithstanding repeated offers of College Professorships, and of more lucrative positions in his profession and in business life, until he accepted the Presidency of Rutgers. In 1872 he spent some months in England, visiting Rugby and Oxford, as educational centers. In 1878-79 he devoted a year to travel and study abroad, visiting France, Italy, Egypt, Palestine and Greece, and spending two months at Athens. His correspondence with the *Albany Evening Journal* during this year was widely reprinted in other papers. His notes of travel have furnished material for occasional public lectures and magazine articles since his return.

In 1880, at its Annual Convocation, the University of the State of New York, in recognition of his attainments and service to the cause of education, conferred upon him the honorary degree of Doctor of Philosophy.

In June, 1882, both Princeton College and the University of Rochester conferred on him the degree of Doctor of Laws.

His work has been chiefly in the direction of his chosen profession. He has written much on the subject of better preparatory schools, showing how greatly our system of college education feels the lack of better secondary institutions, and urging their establishment and development. While he has spoken and written frequently on social, literary and religious themes, he has given his strength and attention particularly to the work of class-room instruction, to the needs and interests of the cause of education, and to the solution of certain of its problems by the successful executive management of an institution typical of its kind.

INTRODUCTION.

AT a meeting of the Trustees of Rutgers College, at New Brunswick, N. J., March 7th, 1882, MERRILL EDWARDS GATES, Ph.D., Principal of the Albany Academy, was unanimously elected to the office of President of the College, made vacant by the resignation of President WILLIAM H. CAMPBELL, D.D., LL.D., who had ably filled the position for twenty years. A committee was appointed to inform Dr. GATES of his election.

While he held the matter under consideration, a letter was addressed to him by the Faculty of the College, signed by each member of the Faculty, urging him to accept the presidency, and promising him cordial co-operation.

On his acceptance of the office, the Trustees fixed upon TUESDAY, JUNE 20th, 1882, for the inauguration.

The Rev. Dr. WILLIAM H. CAMPBELL, the Rev. Dr. PAUL D. VAN CLEEF, and JOHNSON LETSON, Esq., were appointed a Committee of Arrangements.

No event in the history of the College has drawn together so large a concourse of alumni and friends.

The inauguration exercises were held in Masonic Hall, at 3 P. M.

More than 300 of the alumni partook of the collation served in Geological Hall, at 12:30. The retiring President, Dr. CAMPBELL, presided, and after dinner read a dispatch from the Board of Trustees of Princeton College, then in session, sending their salutations and official notification that they had conferred the degree of Doctor of Laws upon the President-elect, on whom the same honor was at the same time conferred by the University of Rochester, at Rochester, N. Y., of which Dr. GATES is an alumnus, of the Class of 1870.

After reading this dispatch, Dr. CAMPBELL, in a few felicitous words, introduced to the assembled alumni and friends of the College the President-elect, who spoke for five minutes, in full sympathy with the College and the occasion. He was most cordially received by the alumni who were present.

After short speeches by President CATTELL, of LaFayette College, Judge WESTBROOK, the Rev. Dr. ORMISTON, and the Rev. Dr. COLE, President of the Alumni Association, SAMUEL SLOAN, Esq., of the Board of Trustees, Chairman of the Committee on Endowment, announced that fifty thousand dollars of the one hundred thousand to be added to the endowment fund had been definitely pledged.

After dinner the procession was formed in front of Kirkpatrick Chapel. Promptly at 2:45 it moved, under the guidance of Hon. JOHN HOPPER, Marshal, and Lt. S. N. HOLMES, Ass't Marshal, in the following order:

Assistant Marshal.

Military Band.

Undergraduate Students, by classes.

Alumni, in order of classes.

The Graduating Class.

Invited Guests.

The Faculty.

The Trustees.

The Governor of the State and the Marshal.

The Retiring President and the President-elect.

It was estimated that over 600 persons were in line, while the streets were crowded with citizens who were interested spectators. The left of the line was still on the College Campus when the right reached Masonic Hall. The procession opened ranks, and facing inward, formed a double line, through which the retiring President and the President-elect, in full Academical robes, passed, side by side, from the College to the Hall, amid hearty cheers, at

once a tribute of love and respect to the retiring President and of welcome to the President-elect.

The hall was crowded in every part. The Governor of the State, Hon. GEORGE C. LUDLOW, an alumnus of the College, and a member of the Board of Trustees, presided.

La Fayette College was represented by President CATTELL; Columbia College ("Kings College" when Rutgers was "Queens") by a member of the Board of Trustees, the Rev. T. W. CHAMBERS, D.D., an alumnus of Rutgers; and the University of the City of New York by Professor GEO. W. COAKLEY, also an alumnus of Rutgers.

The exercises proceeded in the following order:

ORDER OF EXERCISES.

1. Invocation by Rev. WILLIAM J. R. TAYLOR, D.D., of the Class of 1841.
2. Singing by Rutgers College Glee Club.
3. Address by His Excellency, GEORGE C. LUDLOW, of the Class of 1850, Governor of New Jersey, and ex-officio President of the Board of Trustees.
4. Address and Delivery of the Keys of the College by the retiring President, WM. H. CAMPBELL, D.D., LL.D.
5. Address of Welcome in behalf of the Faculty, by Prof. T. S. DOOLITTLE, D.D., of the Class of 1859.
6. Address of Welcome in behalf of the Students, by JOHN MORRISON, of the Senior Class.
7. Address of Welcome in behalf of the Alumni, by Hon. JONATHAN DIXON, LL.D., of the Class of 1859.
8. Singing by Rutgers College Glee Club—"Hail to Our President." Words and music composed for the occasion.
9. Inaugural Address by the President, MERRILL EDWARDS GATES, PH.D., LL.D.
10. Singing by Rutgers College Glee Club.
11. Benediction by Rev. GUSTAVUS ABEEL, D.D., of the Class of 1829.

The addresses were listened to with deep interest. Allu-

sions to the retiring President were received by the students and the audience with demonstrations of regard.

Having received the Keys of the College from the retiring President, and listened to the addresses of welcome on behalf of the Faculty, the students and the alumni, Dr. GATES delivered his inaugural address, which was listened to with close attention, giving as it did an exposition of the newly elected President's views of the aims and the proper methods of collegiate education.

In the evening a reception was held in the rooms in the rear of Kirkpatrick Chapel, at which large numbers of the alumni and of the citizens of New Brunswick met President GATES, and cordially welcomed him to his work in the College and his residence in the community.

At the Commencement Exercises, on the succeeding day, ex-President CAMPBELL occupied the stage with President GATES, who presided until the conferring of degrees, when he requested Dr. CAMPBELL to present the diplomas and confer the degrees which had been given during his presidency; and the audience was dismissed with the benediction by the ex-President.

ADDRESS OF WELCOME ON BEHALF OF THE TRUSTEES.

BY GOVERNOR LUDLOW.

LADIES AND GENTLEMEN :

UNDER ordinary circumstances, my duties here to-day, as President of the Board of Trustees, would be only formal and official. But, my connection with the College as trustee, alumnus and student seems to demand from me rather more than merely perfunctory remarks, and to warrant me in an effort to point the occasion with a few words of retrospect and of hope.

We are met for the purpose of installing as President of Rutgers College a gentleman selected as such by its Board of Trustees. It is a matter for pleasant reflection that the history of our College has had but comparatively few of these events. But, whenever they do occur, they seem to form proper occasions for an examination of what has gone before, in order that we may kindle the lamp of the future by the light of the past.

Observation shows that the College, as it exists to-day, is the result of a process of evolution as marked as it has been constant.

In its early days it was but a germ attached to the stronger Theological Seminary, and, with it, was under the domination and control of the Dutch Reformed Church, to which it owed its origin. With the Seminary it shared for many years in the varying fortunes of our nation and of the church upon which it was dependent, and at one time had all but succumbed to an adverse fate.

Later on, as it grew and strengthened, it separated itself from the theological institution, and started out upon a course of its own—retaining always, however, the affection and the fostering care of the people of the church to which it had formerly belonged.

At this period we find it deriving from these people substantial financial aid, and under its influence gradually widening its sphere of action and increasing its usefulness and power. Still later on we find it associating and assimilating with itself the scientific school, which, while still further broadening the scope of its work and extending its curriculum, brought it more strongly before the attention of the public as an institution of learning, rather than as the appendage of a denominational organization.

This is the point at which we have now arrived. And we find ourselves to-day going a step further, and placing at the head of the College a man selected not for his eminence as a divine nor for his prominence in ecclesiastical affairs, but as an earnest, active and effective teacher; as the successful organizer and promoter of an educational institution; to whose judgment can well be committed the policy of the College, and upon whose successful experience we may rely for its management.

In saying this there is no intimation of any change in the policy of the institution, other than that which has already been shown to have been constant in its occurrence—a gradual tendency towards a purely American institution, which shall enroll among its students the youth of all denominations and creeds, attracted to it by the extent and completeness of its course of studies, and by the thoroughness of its instruction.

To this end no one has contributed more than the retiring President, Dr. CAMPBELL.

The Board of Trustees have no regret equal to that with which they have been compelled, after oft-reiterated tenders, to accept his resignation of the Presidency of the College, because of his desire, and even demand, to be relieved of its burdens and responsibilities.

And now, when we survey the period over which his term of service has extended, we can realize in how great a degree to his energy, ability and personal popularity are due the strong and lasting foundation on which the College is

established; its creditable financial condition; the liberal aid which has been given to it; the fullness of its classes; the completeness of its library and laboratories; the ability and devotion of its instructors; and, above all the zeal and affection of its Alumni, which form the binding link between the past and the present, and the source from which it can always derive the aid which may be necessary for the promotion of its proper enterprises.

It is for these reasons, and because of the affection born of an intercourse of nearly twenty years, uninterruptedly pleasant, that the Board of Trustees are exceedingly rejoiced in being able to maintain and continue the connection of Dr. CAMPBELL with the College in a sphere of action admirably suited to his learning and his genius. We have no doubt that he will adorn this position in as great a degree as he has that which he has felt himself compelled to relinquish. In this position, as in the other, he can ever feel sure of the respect and affectionate regard of his associates, his pupils, and the managers and friends of the College, as the reward to his declining years of the labors of his earlier manhood.

Nor are we less inclined to believe that in his successor the friends and patrons of the College will find one well calculated to serve its best interests, to promote its prosperity and still further extend its influence. This is the expectation which we feel warranted in cherishing by the reputation acquired in his other fields of labor.

In the fulfilment of that belief, the Board of Trustees, welcoming you here to-day, pledge to you, Mr. President, their warmest sympathy, their most earnest efforts, and their hearty support, trusting to the Supreme Ruler of the Universe for His blessing upon our labors and for the full fruition of our hopes in the growth and prosperity of our beloved institution now confidently committed to your guidance and care.

DELIVERY OF THE KEYS OF THE COLLEGE.

ADDRESS BY THE RETIRING PRESIDENT, THE REV.

WM. H. CAMPBELL, D.D., LL.D.

MY DEAR DR. GATES:

IN the name and on the behalf of the Board of Trustees,
I put into your hands the keys of Rutgers College;
and by this symbolical act is betokened the committing of
all the interests of the College to your care and guardian-
ship.

I feel honored in thus representing the Board, and happy
in committing so precious a charge to one so wise and
faithful.

You will keep the charge safely, and under your adminis-
tration the onward course of the College in sound learning,
virtue, patriotism and religion will be greatly accelerated.

I am happy also to assure you that, in your efforts for
the welfare of the College, you will have the earnest co-op-
eration, the bountiful gifts and the prayers of all the friends
of this institution, to many of whom it is dearer than life.

ADDRESS OF WELCOME IN BEHALF OF THE FACULTY.

BY PROF. T. S. DOOLITTLE, D.D.

THE relation existing between a College President and the members of his Faculty ought to be one of the most delightful, as it certainly is one of the most delicate and responsible, that can be formed among men. By the kind partiality of my associates I am charged with the pleasing duty of bidding you a sincere and cordial welcome to this peculiar relationship. In their name, therefore, I extend to you first of all the hand of warm personal friendship. Drawn together as we shall be in the regular faculty meetings, not only, but in the daily chapel worship and elsewhere, we shall have opportunities for the cultivation of intimate, vital and affectionate intercourse. May the results of this intercourse prove as joyous and profitable as its opening hours are auspicious! But sweet as are the amenities of social life, we welcome you to the still sweeter emotions which spring from being engaged in the noblest of all objects—the development of the human mind for its most effective conquests and the crowning of its brow with the laurel wreath of truth. The position of teacher has ever been regarded by the farsighted leaders of mankind as one of lofty and commanding eminence. From the time when Philip, the Macedonian conqueror, declared that he knew not whether to be more proud of having such a son as Alexander or such a master for him as Aristotle, down to our day, when Lord Brougham ranks the schoolmaster above the military chieftain in the capacity to render patriotic as well as philanthropic services to his country, the office of instructing youth has been the perennial field where the grandest intellects and the purest hearts have sought to implant the germs of future manhood and of race-regeneration. Martin Luther, aiming to secure the spread and triumph of the Reformation principles, turned as he

phrased it, "from the gray beards to the boys." And if not quite willing to endorse the wholesale statement of Victor Cousin, the French philosopher, that all the heroes of history have been young men, we must admit at least that the hero potential, if not actual, is to be found among their ranks. The statue of Moses existed already in the rude block, but it required the genius of Michael Angelo to reveal it; so the scholar, the poet, the statesman, the Nation's ruler are all in the students of our recitation-rooms, and it is our office to reveal them to themselves and to the world. Longfellow was not wrong in portraying the banner inscribed with the strange device—"Excelsior"—as borne forward by the aspiring hand of youth up the Alpine heights of toil and danger. Bacon and Locke, for example, were yet university lads—the one only sixteen and the other scarce older, when they laid out their life work—the first forming the plan of the "Instauratio Magna," better known as the mighty "Inductive Philosophy" which has revolutionized all sciences,—metaphysical not less than natural; and the second already beginning his "Essay on the Human Understanding," which it required twenty years of subsequent study to complete. In the morning of existence, while hope is buoyant, never having been defeated, and strength is glowing, never having been exhausted, the soul fresh from the hands of its Maker may be stimulated by worthy guidance to covet earnestly the best gifts, to do and to dare unselfishly for the welfare of its fellows and the glory of its God. Indeed the difference between men, as good or bad, as useful or pernicious, as monsters of depravity or martyrs for the right, depends upon their early education more than upon anything else. And hence parents realizing the critical force of instruction bestowed the fondest of titles upon the world's Redeemer in naming him Rabbi,—Teacher.

And now, sir, it is to an enlarged participation of the responsibilities and rewards of this transcendent work that we to-day welcome you. If kings in the middle ages deem-

ed it an honor to be initiated into an organization whose task it was to erect the sublime Cathedral, and to adorn it with statues of warriors and orators, of apostles and prophets, much more may you esteem it a privilege to be inducted as the presiding genius over an institution whose aim it is, not to carve marble images nor to pile up towers of stone, but to shape the destiny of immortal souls by a skilful discipline of their powers, by enlarging and enriching their knowledge, by arming them with self-mastery, and breathing into them the loftiest moral purpose.

You, sir, are not a stranger to this kind of fruit-bearing labor. You know much—happily very much—of its precious potency and power. And now, as you are to pass from the vestibule of the Academy, where you have achieved enviable success in imparting preparatory training, to one of the thrones of the Collegiate temple beyond, where you will deal with advanced students of more mature abilities and with subjects more varied as well as more profoundly pursued, we anticipate the sacred joy which you cannot but experience; we sympathize with you in it: nay, we march down the aisles of this temple with song and prayer to greet your coming among us; we lift up our loyal acclamations, and pledge our enthusiastic co-operation in all your endeavors to carry forward the standard of scholarship, to exalt the ideal of manly character, to diffuse an atmosphere of Christian purity and nobility that ought to illumine such a temple, just as the unveiled Shekinah streamed in glory from the ancient Holy of Holies. We are happy in the thought that you come to us, agreeing with Thomas Arnold, the first educator, perhaps, of the English speaking race, in maintaining that “moral thoughtfulness,” by which he means “the inquiring love of truth going along with the divine love of goodness,” is the chief boon which the professor is bound to confer, if possible, upon the pupils committed by Providence to his care. Surely such an elevated purpose ought to unite our hearts and wills in its pursuit. But though united as to the end, it is hardly to be expected

that there will never arise differences of opinion between us in regard to methods. Since, however, our most valuable ideas and beneficent projects are often born in the throes of discussion over diverse policies and measures, it is to be hoped in the keynote of your own appreciated letter to us, that there will be perfect freedom of conviction and frankness of speech on both sides, kept disentangled, of course, from all personal issues, and tempered always by a just toleration of the right of independent judgment and a delicate consideration for constitutional peculiarities and prejudices.

Nor need I remind you, that in some other respects yours will be a difficult task. It is not fulsome flattery, but honest truth to say that you are to succeed a man, whose name is destined to become historic as one of the most distinguished and revered educators whom the Reformed Church has yet produced, or whose service the State of New Jersey has ever enjoyed. Full of years, crowned with honors, followed by the grateful benedictions of a host of theological as well as collegiate graduates, liberally provided with a support for his declining years by a noble Board of Trustees, he now retires from active duty to take rank with Theodore Woolsey and Mark Hopkins among the venerable and beloved ex-Presidents of our American colleges. It is a rare thing, sir, for an outgoing President and an incoming President, to stand living and without one throb of personal rivalry on the same stage, to commingle their sentiments in the same exercises of abdication and inauguration. It is a rarer thing still, for two such individuals to be permitted to walk, like Elijah and Elisha, hand in hand for a little while along the pathway of usefulness toward Heaven, and when the time comes—may it be distant for us—in view of our ascending Father to exclaim: "My Father! my Father, the chariot of Israel and the horsemen thereof"—we can offer no better prayer, I am sure, for you than this:—that along with his mantle falling to-day upon your elect shoulders, there may also rest upon your mind and heart a

double portion of his spirit—a spirit marked by absolute devotion to the cause of secular and sacred learning in our denomination, and by unequalled singleness of purpose in building up the institution with whose prosperity his fame will be forever and justly identified.

Nor are we unmindful of those other ancestral influences which hover over us in this significant moment, when all the past seems crowding into the present for utterance. We hail the venerated shades of Frelinghuysen and Hasbrouck, of Milledoler and Livingston, of Condict, Linn and Hardenbergh, the benefits of whose presidencies still shine upon us like light reflected from the upper sky long after the sun itself has vanished below the horizon; the fragrance of whose Christian faith and works still bursts from their tombs and comes wafting down the line of years to us, precious as the odors from the alabaster box broken upon the feet and head of the matchless Teacher. Whatever the names of these and other benefactors may be to the outside world, they are for the sons of Rutgers—

“The great of old—
The dead but sceptered sovereigns, who still rule
Our spirits from their urns.”

We invoke their sacred presence on this occasion, however, not to discourage, but to encourage. Ours is to-day no word of despair, or even of faltering hesitation. It is rather the voice of brightest hope and assured confidence. It is, sir, not against you, but for you, that, along with your manly toga, not yet worn threadbare by the friction of age, you are about to assume the gravest of dignities. Your youthful vigor, your prestige of success already won, your known lofty ideal of intellectual attainment and moral worth—all unite to awaken in us the expectation of largest things from you and your administration. And so, loving our Alma Mater as we love life itself, we take you—MERRILL EDWARDS GATES—by the hand for our President, saying with our whole hearts: Come with us; together let us work and pray and sacrifice in everything and for everything which will increase the usefulness and power of our cherished institution.

ADDRESS OF WELCOME ON BEHALF OF THE STUDENTS.

BY JOHN MORRISON, OF THE SENIOR CLASS.

SIR:

SHOULD I repeat the spontaneous outburst of approval and applause which your election caused among us, our greeting to-day would be characterized by all the fervor, the ardor and the enthusiasm of youth. But it would be trespassing upon the dignity of this occasion. Besides, mere feeling is fleeting, youth is changeful; with it the things of to-day are not the things of to-morrow. Think it not, then, a less hearty welcome if, instead of a representation of feeling and youthful enthusiasm, I present the reason which makes your election to the presidency so peculiarly acceptable, our joy so spontaneous, our greeting so cordial and sincere.

It is a common thing to say that we are living in an age of rapid progress and development. But who have been—who are—the originators and upholders of progress? Generally speaking, it has always been—it is—dependent upon men themselves—upon no circumstances outside of their own making. But upon what men? Upon those men who have identified themselves with some one idea or aim, and have given their lives to its realization or pursuit. These are the pioneers, the leaders of mankind, each advancing his own line, but all lines advancing—the great mass only following behind, some now running to one line, now to another, and others vainly endeavoring to keep up in all. History abounds with facts to establish this truth, that progress is dependent upon the human—upon men—and that those who have marked the eras of greatest advancement, and who have been especially instrumental in pushing the world ahead, *have not been rambblers, but men of the most supreme attention to their chosen work.* So true

and universal is this principle that it may be premised as the *condition* of advancement, and it is a prophecy, a *pledge* of success to his efforts who applies it.

Our introduction to you, sir, has shown us that your life and work have been in harmony with this great law, so instructing, so inspiring, to youth. Your devotion and application of life and powers to the advancement of education and knowledge, your already acknowledged supremacy, prophetic of what may be, fill us with gratification and self-congratulation. And this, sir, is the reason why the students of Rutgers College hailed your election with unanimous applause, dropping immediately their own several preferences, at once preparing a place for you in their affections and regard, and awaiting with eager interest and expectation the time when they might greet you face to face. That time has come. To-day, as one man, bound together in youth's fervent love for dear old Alma Mater, we extend to you a hearty, enthusiastic welcome to her classic halls. And yet our greeting must be a softened one, for it means farewell to our beloved Dr. CAMPBELL, who for a score of years has given to Alma Mater and her sons the best energies of his life and the richest fruits of long years of study. We cannot but part from him with deep regret, modified only by the fact that he is still to stay among us, and that one with so much of his own earnest spirit, and with a record so full of promise for our future prosperity and advancement, is to be his successor. To *him*, the benedictions of loving memories and farewells; to *you*, again and again, as many hearty, earnest and sincere welcomes from the students of Rutgers.

ADDRESS OF WELCOME ON BEHALF OF THE ALUMNI.

BY THE HON. JONATHAN DIXON, LL.D., OF THE SUPREME
COURT OF NEW JERSEY.

AFTER the words of kindly salutation which have already been uttered in your hearing, there remains but little that I can say in welcoming you to your new position. But on such an occasion, the graduates of the College cannot be silent, and they have deputed me for the pleasant task of greeting you in their behalf.

You have just become the husband of our *Alma Mater*, and I suppose it might be expected that we should receive you with those feelings which usually confront step-fathers on their advent into family circles; but such is not my commission. We have not yet, indeed, matured for you the sentiments of filial reverence which the age and worth of your predecessors have won from us, but we are prepared to tender to you that fraternal regard which your past justifies, and our expectation of your future dictates.

You are now the President of an institution among the oldest in the land, over whose history are cast the lights and shadows of a hundred and eleven years. This period has been the witness of enormous growth. At the beginning, a circle drawn around this spot with a day's journey for a radius, would have embraced not over a quarter of a million of people. Now, a day's journey would enclose within the circumference not less than twenty millions, with all their activities in full display. But our expansion has not been commensurate with these surroundings. Of the nine colleges that existed in the colonies when Queen's was founded, she has outstripped but two or three, and these scarcely, while many a later offspring of educational fervor

has passed to the front with swift and steady pace. It is not for us, now and here, to seek the causes of such slowness of increase. At least it may be said that he, whose place you take to-day, has done much to abate and remove them. But because old age, that cometh to all, is weakening his strength, he, Nestor-like, has put into your younger hands the sword and shield which the struggle demands. On assuming these weapons, you enter an arena where are strong incentives to noble and successful work.

From the past come inspiring memories of Hardenbergh, of Livingston, of Frelinghuysen, whose names must be inscribed upon many pages in the history of their place and generation, and he, who is chosen to stand in their rank, should emulate their influence and renown. Not less exacting is that later career with which your course will necessarily be brought into sharp comparison; and all around us, at the head of these institutions of learning which are our noble rivals, are men of such dignity of character as few possess. Entering this sphere you may relax no effort, if you would be the equal of your peers.

Then, too, not because of some conspicuous position already won, but because there had lodged in the minds of those who know you, a firm conviction of your fitness for the duties which you are now assuming, in spite of youth, nay, but the rather because of youth with adaptation, you have been chosen for this work; and not to succeed, is to bring dishonor on the faith of those who trusted you, and to trail in the dust the white plume of your own reputation.

Then, the task that is before you! These intellects, which day after day are to be subjected to your training and the training of others under your supervision, have among them those who, if the past be not greater than the future, will be controlling men in their maturity, opening up the paths of scientific discovery, bringing forth the fruits of inventive genius, the manifold conveniences of human life, cultivating and gratifying taste in all its various refinements, making, expounding and administering the laws on which the rights

of individuals, of states and of nations depend, and enlightening or beclouding the moral and spiritual vision of mankind. While here, these intellects are most plastic, but when they shall have passed from under your brief control they will have received somewhat of the bent and form which will determine all their after growth. Yea, will not the light of the eternal world beyond take a tint from the colors with which, in these few years, you shall tinge the windows of the soul? So is the day of labor short, the need great, and the result momentous. Dare purpose flag? Can the eye be dull, the muscle soft, or the brain unskillful, in the presence of such a duty?

But not alone in the routine of the curriculum is there demand for endeavor—colleges, as individuals, may exist in mere recipiency, taking what comes; but in both, enterprise is the condition of progress and enlargement. After the patriotic fever of war and the selfish fever of speculation, after the consequent depression and impoverishment, the nation is now resuming the vigor of healthful prosperity. Instead of stagnation has come tranquility, instead of agitation has come advancement. Men have learned and are remembering that not in the mere acquisition of wealth which may vanish as a bubble, but in the more stable possessions of the mind, are the foundations of individual enjoyment and public safety; and they are seeking with fresh desire for the true education of their children. The time is, therefore, ripe for this institution to bestir itself with a new activity, to make known the merits which it has and multiply them, so that out of the three millions of people who compose our neighborhood, more than one twenty-thousandth part should seek the culture of these halls. How such an effort is to be made, with what vigor prosecuted, and what result shall crown it, depend in chief degree on the skill and energy which you display—“*Carpe diem, quam minimum credula postero.*”

To this office, then, we welcome you—it demands the highest self-sacrifice; it is worthy of the noblest life. Dis-

appointment may often blow its breath upon the brightness of your zeal; what seems rock may often prove to be but mire beneath your trusting foot; but out of all the dangers and the failures that beset you, you can achieve success.

To this devoutly wished for consummation may every son of our beloved Alma Mater, every friend of youth, and the strength and wisdom of Him who ruleth over all lend you their aid.

INAUGURAL ADDRESS.

THE WORK OF THE AMERICAN COLLEGE.

LADIES AND GENTLEMEN:

YOUR presence here to-day is a gratifying evidence of your interest in this College. The addresses to which we have listened have referred to the honorable history of Rutgers. They have expressed a generous confidence in her future. But we meet not simply to awaken pleasant memories or to express kindly hopes. We meet to further a great cause—that of liberal education. We meet to recognize a solemn and binding duty—that of maintaining in a state of the highest possible efficiency an educational center long and well held in the interest of this cause. It is fitting that we ask ourselves afresh, why such a center of college education should be maintained, and how its efficiency may best be promoted.

VARIOUS DEFINITIONS OF EDUCATION.

Education has been defined to be “the development, by means of knowledge, of all the faculties of our nature.” Herbert Spencer says: “To prepare us for complete living is the function of education.” These and other definitions of modern writers are but expansions of what was involved in the old Greek maxim, “Know thyself”; for we come to know ourselves fully only by learning our relations to the universe of things and thought and to their Creator.

All authorities are singularly in accord in their statements as to the considerations which should impel every man to self-knowledge. When Margaret Fuller’s brilliant conversation-parties were stirring all New England, forty years ago, and from the ferment of transcendentalism, in that era of expectancy, the issue of new truth was confidently awaited, the themes she proposed for discussion were these simple questions: “What are we born to do?” “How can we do it?” And the greatest of German philosophers,

Kant, affirms that "the end of all knowledge is to give replies to these three questions: 'What can I do?' 'What ought I do?' 'What may I hope for?'" You see how these questions, drawn from far other than Calvinistic sources, inevitably verge upon the language and adopt the thought of the question, and suggest the large nobleness of the answer, which stand at the beginning of a certain well-known text-book, not yet obsolete: "What is the chief end of man?" "To glorify God and to enjoy Him forever."

Possibly it was because he felt in Kant's three questions the inevitable drift towards this answer, that Professor Huxley has lately said, the best way to answer them is, "Do what you can, to do what you ought, and let fearing and hoping alone." But the soul of man will not accept this tacit negation of all interest in its future. It is only the fool, who, face to face with sin and eternity, does not know a wise fear. And all the difference between the pagan blackness of darkness that covered the world two thousand years ago, and the Christian civilization of to-day, is due to the shining into men's lives of that great Hope which has traversed the earth since the life and death of Jesus Christ gave us the measure of what men ought to do, and taught us what men may hope for.

KNOW, THAT YOU MAY DO!

And as this thought reminds us of the ethical relations involved in the maxim that "Duty is the one art to be practiced," it suggests the proper relations of right thinking and right living. These were never better stated than in the letter regarding the founding of schools throughout his vast empire, written in the Dark Ages by that wonderful apostle of a renaissance which Europe could not receive until six centuries later, Charlemagne, Karl, the great German, who wrote: "Right action is better than right knowledge, but to *do* what is right, we must first *know* what is right."

In every attempt to formulate a theory of life and of ed-

ucation, then, whether that of the Greek oracle, or the German Emperor, or the modern philosopher, or the social reformer, or the nineteenth century scientist, or the Christian theologian, we find it enjoined on every man as his duty: Know as much as you can, in order that you may live as completely and as well as you can.

**OUR GREATEST NEED, LIBERALLY-EDUCATED MEN IN
ALL THE WALKS OF LIFE.**

The duty thus enjoined upon each one of us becomes doubly imperative when we consider the especial needs of our nation. The pressing want of our time is, manly men, of liberal culture and sound head and heart, in every walk of life.

The influence of such men ameliorates all the relations of life, and lends to it richness and tone. Christian manhood is a greater thing, my friends, than any profession. We do not need a greater number of doctors or lawyers or merchants. We *do* need more liberally-educated men, who value Christian education above dollars and cents. What else can dispel the awful cloud of ignorance and vice that blackens our census map of the South and storms at all our ports of immigration?

If the dangers, which threaten us from these sources, and from that worst form of regicide, the deliberate murder of our sovereign, the will of the majority, North as well as South, by false election returns, are to be averted, we must look not to "home missionaries" alone, not to clergymen only, not to the efforts of politicians or statesmen, but to the increase of the number and the influence of those liberally-educated Christian men whose standard of judgment and action, in every avocation, shall raise the tone of public opinion and purify the public morals. This we can secure only by increasing the number of our young men who enter college. In 1813, when Carl Wilhelm von Humboldt, founder of the University of Berlin, as Minister of Education began the sweeping reforms which have given to Ger-

many her unquestioned pre-eminence in the world of learning, the dictum on which he based all his plans was this: "The thing is, by means of the higher schools and the universities, to raise the culture of the nation ever higher." For us of America, now, this is emphatically "the thing."

With us, no government-examinations fence round the learned professions and the civil service, emphasizing the indispensable value of the higher education. All the lessons of our civil service, so far, point quite the other way! The easy conditions of material living with us prevent young men from feeling that they must study in order by knowledge to hold their own in the stern struggle for existence.

PREMATURE DEVOTION OF OUR YOUNG MEN TO MONEY-MAKING.

There burns among us a fiercer fever-heat of eagerness for money-making than is known in any other nation. Boys and young men are impatient of any plan of life which delays their entrance upon a money-making career. The strong currents of American society all sweep toward money-making, and with such terrible force that we can hardly keep our boys out of the store or the counting-room until they get half their growth and master the rudiments of a business education. We need not urge them to "be at something practical," to "become self-supporting." They are drawn toward business occupations with a gravitation so resistless that we ought to use every effort to retard its action. How often our young men press into the brain-shattering competitions of trade in our great cities, or the fierce rivalries and the life-draining burden-bearing of the professions, only half-fitted in mind or body for their stern work! And with our nervous-sanguine temperament, it is the law that no one of these engrossing occupations ever releases the man who has embraced it, until, wrecked in health, he drops it forever, before his time worn out beyond recuperation.

THE DUTY OF THE OLDER TOWARD THE YOUNG.

Since these are our national characteristics, and such the dangers they involve, what should be the attitude of every thoughtful man and woman toward young men and boys who look forward with even the slightest stir of ambition toward a liberal education? I answer, it should be an attitude of helpful, persistent encouragement, as toward those who have chosen the nobler part in life. The refrain of that poem to the memory of the feelings of boyhood, by our Longfellow, now one of the dead who die not, is to me inexpressibly pathetic, as I think of the many noble aspirations of youth which perish for the want of an answering eye or hand:—

“ A boy’s will is the wind’s will,
And the thoughts of youth are long, long thoughts.”

When such boyish aspirations, such “long thoughts” of early youth, turn never so feebly toward desiring as full an education as can be gained, it is our sacred duty to encourage such hopes and to aid in their fulfilment.

THE PRESUMPTION SHOULD BE FOR, AND NOT AGAINST A LIBERAL COURSE OF STUDY FOR EVERY ASPIRING YOUNG MAN.

I wish to make a plea for a conception of the relations of the college years to the rest of life, radically different from that which is commonly expressed. And I ask for it the attention of every thoughtful parent and every aspiring young man.

It is the duty of every one to make the most of the powers of mind God has given him. The presumption is that every boy who is susceptible of the intellectual life and who can possibly command the time, should have a liberal education. I protest, therefore, against habits of thought and forms of expression which ignore this fact, and tacitly shift the burden of proof to the young man who proposes to enjoy a liberal education.

The college-course is too often spoken of as if it were an

expensive luxury, useless save for those who are to follow the learned professions, and for them a mere chrysalis-state of enforced removal from all useful life, necessary before one can preach, or enter upon the active practice of law or medicine. It is spoken of as if it were presumably a waste of time, to be defended only by proving that it will secure some gain in wealth or social standing. Most emphatically would I reiterate another's words, that "education is not to be looked at as something like the merchant's outlay in trade—something in itself an evil and to be kept at a minimum and tolerated only from the prospect of a greatly augmented return of material profit."

COLLEGE-LIFE IS NOT MERELY PREPARING TO LIVE;
IT IS IN ITSELF A MOST VALUABLE PART OF LIFE.

The years of youth should go, of sacred right, to the broad, full training of the mind. Let college life be looked at not merely as "preparing to live," but as making, in itself, and for itself, a valuable and a natural experience of life, appropriate to the age of those who live it, the natural introduction to their later duties for all who can secure it. A proper appreciation of the true value of young lives, a right conception of the proper functions of childhood and youth in the development of the perfect man, leads naturally to this view.

The mind, the soul is the true life of the man! That inscription beneath which all passed who entered the world-renowned library at Alexandria, holds a truth for all time: "Knowledge, the food of the soul!" It is only our fatal incapacity to *see* mental and moral defects as we can physical blemishes and deformities, that makes us careless whether our youth grow up fair, and strong, and fully developed into beauty and symmetry, or creep through life, maimed, distorted of visage, and starved of the nutriment we ought to have furnished for them. Such dwarfed and crippled and sickly souls, when the gust of an impassioned appeal to nobler living sweeps over them from an orator's lips, when a lofty thought or a sublime sentiment is wafted

to them on the immortal breath of poetry, open dull eyes of wonder with the vague consciousness that some such air was meant for them, and some such life they might have known. But they only half awaken, then pass on,—like the stunted child-laborers, when the breeze of early summer dawn touched their wan and haggard faces with dim suggestions of green fields and golden sunlight, as they wended their way to those black coal pits underground, where their parents' cry to *them* to "be at something practical," condemned them to toil and die!

Who will rise, to utter for stunted souls and minds dwarfed by too early entrance on the grinding tasks of money-getting, the indignant, divine protest that rang out in Mrs. Browning's "Cry of the Children?"

Look at the college course, then, young men, as a part of life, not as merely preparing to live.

It is your appropriate occupation. It needs no apology. If you are making it a life of earnest effort, using exercise and athletic sports as proper means to keep your bodies in good training, the capable servants of their appointed master, the intellect and the will; if you are mindful of the truth that there can be no sound Christianity in a college which professes intellectual training unless it shows itself in sound scholarship—if you are thus living your college life, you are doing your appointed duty. Too constantly are college men urged to remember the motto, "*Finis opus coronat.*" Such work as yours is its own crown. It justifies itself.

LIVE IT EARNESTLY AND ENJOY IT HEARTILY.

Do not be impatient to reach the journey's end. Learn to enjoy, with the wise traveller's zest, the scenes through which you are passing. Be quick to see opportunities for Christian helpfulness and right action in college-life. Enjoy, to the full, its generous friendships in the intellectual life, the inspiring sense of comradeship for good; and these years at college will not only fit you for a usefulness in later life far greater than you could hope to know without them,

but, as they pass they will be as valuable to you, as useful to others, as any years you can hope to know.

THIS VIEW OF COLLEGE LIFE SUGGESTS A CURE FOR
CERTAIN EVILS WHICH HAVE SOMETIMES ATTENDED
THAT LIFE : DO AWAY WITH A "COLLEGE CODE"
OF MORALITY.

I am persuaded, too, that in this way of looking at a college career, as in itself an integral and intrinsically valuable part of life, is to be found a cure for some of its worst evils. If we speak as though in entering college young men took themselves entirely away from the useful and practical concerns of life, of necessity there will arise in their minds the corresponding feeling that they are for the time released from all obligations to the family, to society, to law—I had almost said to God. Hence a distinctly lowered code of morals and standard of behavior. There has always hung about colleges, with their systems of dormitories and commons retained from monastic times, a disposition to appeal to such a special and lower code—not by any means the canon law, yet a special, unwritten law, quite distinct from God's moral law or their country's statute-law. This leads certain college men to speak and act as if in some way that chain of cause and effect which runs through the moral universe, were broken and laid aside where college life is concerned. The accursed fallacy prevails that a young man may "sow his wild oats" at college and be none the worse for it. Do away entirely with such a baser college-code of morals, let college men remember that the standards they adopt and the life they live in college will condition their future forever; let them judge themselves and one another as other men are judged among other gentlemen—by what they do and say—and that unlovely creature of whom certain newspapers have had so much to say of late—"the college hoodlum"—will become an extinct species.

CHANGES IN COLLEGE METHODS.

Whoever else may settle down in comfortable ease, con-

tent to do his routine work just as it has been done for fifty years, the college instructor of to-day cannot. The air teems with criticism. The newspapers overflow with suggestions. Every man engaged in college instruction must expect to have the matter and the method of his teaching searchingly criticised. This is as it should be. What is good will be proved good. What is vicious in method will disappear. At such periods of transition, wise men are alert to learn. But they do not join thoughtlessly in that impetuous rush toward novelties which alone has given the vogue to many a change. Not until the attractive theory and the testing experiments blend in the iteration of an evident truth, does the reasoning philosopher rend the air with his "Eureka!" And twenty years from now, much of the deceptive froth which now gathers on the seething waters of college-reform discussions will have drifted and blown away.

"ELECTIVE" STUDIES.

Not a little of this frothy evidence of stir in the waters has accumulated about the question of "elective" studies. There has been a deal of writing and speaking done upon the assumption that every college which declared itself wholly and without qualification in favor of making everything "elective," was a truly progressive college, and that any college which did not knock into their constituent atoms those carefully constructed courses of study which had been built upon decades of experience and sound philosophy, in some way ranged itself with Torquemada, the Inquisition, and the direst foes of intellectual and religious liberty.

Now, electives have a value and a place. Beyond a doubt, the courses of twenty years ago needed modification. But since the pendulum of public opinion has swung so far to the other extreme of the arc, it is well to be sure that we understand our ground, and do not blindly follow wherever the loudest cry may lead.

It seems to me that in the disputes over this matter there has been that lack of a clear comprehension of the terms

involved which is the occasion of so many heated discussions. The words "college" and "university" have been used loosely and interchangeably, in a way that tends to confusion.

THE AMERICAN COLLEGE NOT A UNIVERSITY.

The American College is a distinctively American institution, developed by the needs of our time and our land. Neither in its aims nor its methods is it identical with an English university or a German university; nor does it precisely answer in our system to the public schools of England or the gymnasia of Germany. It is *sui generis*. And there is as yet no such thing in existence as the American university, completely distinct from the training colleges, on the one hand, and from technical and professional schools, on the other. The American university is the child of the future! We all recognize with pleasure the tentative and most promising efforts at its development now making at the Johns Hopkins University, in Baltimore, and at one or two other points in our land. But as yet, post-graduate courses of study, but partially developed and organized, only in part supply its place. When the strong demand for higher culture now happily arising in our land shall press to its full development a distinctively American educational system, will it not be something like this:

THE AMERICAN EDUCATIONAL SYSTEM OF THE FUTURE.

Rising above a broad system of common schools, academies and high schools will prepare students for the college course, while normal schools will train effective common-school teachers. The colleges, with a course in the humanities, mathematics, history and science, substantially such as we now have, will take the young man through a four years' course for liberal culture. These colleges will not aim to train specialists. They will make their students familiar with the spirit and the history of the literatures whose classics they teach, while the grammar of these languages

will have been well mastered at the preparatory schools. In history, they will teach those facts and note those tendencies which concern good government and social progress, instead of busying themselves chiefly with names of kings and dates of wars. From the vast and increasing mass of knowledge in the natural sciences, they will select such principles and facts as will best give the learner comprehensive ideas of the whole. They will require of him, in some one branch at least, such painstaking experiment and careful investigation by strict scientific methods, as shall teach him the scientist's spirit of attention to minute differences, and obedient recognition of demonstrated facts and laws. Pains will be taken to secure, as teachers of science, men who are more than specialists, who have and can convey to others definite conceptions of the scope of the natural sciences, and of their relations to each other and to other divisions of knowledge, in the full, symmetrical development of the mental powers. These colleges will send out liberally educated young men, whether trained through what Arnold calls "the group of aptitudes that lead us to the humanities, or the group of aptitudes that lead us to the study of nature"—young men prepared to enter intelligently upon any course of life. Among such colleges, Rutgers has her place.

Parallel in time with such training colleges, but designed for young men who, by force of circumstances, or of preference, are not to enter the liberal college course, we shall have scientific and technical schools, the former rather for the broader study of scientific theories, the latter for more immediate introduction to the industrial arts.

Beyond the liberal college and the scientific schools, will come the schools of the learned professions—all of which, and not the theological seminaries only, will by that time demand, we may hope, a liberal education in candidates who apply for admission.

Above all these, the American University, a body of

scholars gathered, officered and administered in the interests of the highest education, linguistic, literary, historical, scientific, philosophical, but not distinctively preparing for the professions, will fittingly crown the whole.

Something like this, I venture to predict, will be the system which time will develop for us in America.

EVOLUTION OF THE UNIVERSITY.

In this system, you observe, the college has one function, the professional schools and the university another. It is natural that there should be methods especially appropriate to each. And it is almost inevitable, at a time when these institutions themselves are not clearly and distinctly conceived by all, and while the University is in process of evolution out of the College, that there should be differences of opinion about methods of work—especially where the organization in process of evolution is conscious, and now and again persists in proclaiming that it is fully “evolved,” while spectators maintain that it still bears most of the differentiating marks of the lower order! Hence the discussions about “electives.”

SYMMETRICAL DEVELOPMENT THE AIM OF THE COLLEGE COURSE.

The College is designed to give a liberal education, not to train specialists in any one department of knowledge. That is the work of the technical and the professional schools. The College aims at the development of complete manhood. It holds that whatever calling a man is to follow, he should be first of all a *man*, with some consciousness of all his powers, and with an introduction to comprehensive views of all the great divisions of knowledge.

On this idea, our college courses are constructed. The knowledge gained in college may disappear. Much of it must fade from the mind. But the mental power acquired in gaining it, remains. In the training of the mind, as of the body, there can be no development of strength without

the putting forth of effort. Experience has proved that in developing mental power, certain studies have a far greater effect than do others. Herbert Spencer holds, in his treatise on education, that the knowledge which is of most practical value is uniformly pleasantest in the act of acquiring, and gives the student most mental power in the gaining. The judgment of the ages and of the wisest men of this age, is against his view, and analogy is not for it. Woodsawing and wood-splitting could be made more immediately profitable in the gymnasium, than are the exercises there prescribed for strength and symmetry. Nevertheless, those forms of exercise which give poise and balance to the entire body are of the greatest value in developing and giving tone to the physique. How long would the director of a gymnasium retain our confidence who should say to every man who came to him for training: "Choose the motions and exercises you find easiest and most agreeable, and keep at them. Your arms are weak, but you like leg exercise. Take leg exercise, then. Nature indicates that you are to be a specialist! We will make a pedestrian of you!"

UNRESTRAINED CHOICE OF ELECTIVES SUBVERTS THIS END.

Yet Spencer proposes for intellectual training a method similar to this, when he says: Be content "quietly to unfold your own individualities to the full in all directions." Can attempts at intellectual culture, founded on this idea, as are those of the extreme advocates of "electives," ever result in what Spencer has himself named as the end of education, "full and complete living?" Why, by the laws of evolution, such a system will give us only one-sided specialists, each strong along the line of his natural bent, but sadly deficient in all other directions. Such extreme development of individual tastes and propensities does not, cannot develop the most complete manhood. Its legitimate outcome would be exaggerated caricatures, perverted distortions of the true type.

"NO WAY OF MAKING HEROISM EASY, EVEN FOR THE SCHOLAR."

There is another equally serious objection to this system. It makes an appeal to that natural love of doing the easiest thing, which is subversive of all self-discipline, of that mastery of the inclinations which all sound methods of education foster. "No way has been found of making heroism easy, even for the scholar," says Emerson. "The most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like to do it or not." This is a sound maxim of Huxley's, and strikes at the central idea of electives. A system of education which substitutes for all the disciplinary work of the college course, a seductive and discursive field of elective studies, where a youth at eighteen is told to wander, selecting at his own sweet will, with a view to "unfolding his own individualities to the full in all directions," I submit is utterly subversive of all self-discipline, and will not develop manly fibre, or give tone and symmetry to intellect or character. It applies to those just from the preparatory school, methods proper to the special courses of the University that is to be. It robs the higher education of that most important factor, Time. Is it reasonable to hope to lay, in a year, that foundation of liberal culture for which four years have hardly given time enough? At this college, we approve of and provide for a certain freedom of choice in accordance with natural preferences, but from ranges of study widely enough separated to ensure for every student a broad outlook upon life and some culture of all his powers. But to crowd into one year all the prescribed general work of the college which professes to maintain a course of liberal study, and then to encourage the student, in the words of an eloquent advocate of that system, to confine his efforts "within the limits of a group of subjects in which he can grasp the relations in something like the spirit of the specialist," is to sacrifice the finest possibilities of the

American college-course to a callow, premature effort at university work and university methods.

BUT "DISCIPLINARY VALUE" IS NOT TO BE USED AS A
BLIND, TO CONCEAL THE INEFFICIENCY
OF THE INSTRUCTOR.

Be it understood, however, that in saying this we have no sympathy with those dull, narrow-minded instructors who never feel or excite a thrill of intellectual pleasure in their class-room, and who, unable to see, themselves, or to make others see, the ultimate good results of what they teach, fall back upon hollow, meaningless platitudes about the "disciplinary value" of the tasks assigned! Such teaching has brought dishonor upon this good word, discipline, destroying its better meaning and making prominent the ascetic idea of suffering and penance. Given a body of young men in earnest to learn, and every instructor should be willing to have his work tried by the test, "Does it create a pleasurable excitement in the student?" The aim of the college instructor must be to teach with such firmness of intellectual grasp, such vigor of thought, such a generous and compelling sympathy with the student, and such power to make evident the relations and the value of the subject taught, as shall secure the attention and co-operation of every member of the class, and impart a pleasurable thrill of intellectual excitement even to the dullest.

TO THE FACULTY.

Gentlemen of the Faculty of Rutgers College, my fellow-teachers, such is the trust our vocation lays upon us! I thank you for the hearty welcome you have given me, in private and on this public occasion. I look forward with great pleasure to intimate association with you as we work together in the interests of higher education and of this College. In our administration of its affairs, let us be governed by the conviction that the earnest and honest effort to reach what we clearly see to be excellence, is better than the restless longing to strike out new lines of action.

MERE ORIGINALITY IS NOT THE HIGHEST AIM.

I believe that the age and the land we live in, place far too high an estimate upon originality merely for its own sake. Better far to be known as doing a wise and useful thing in the best known way, than heralded as striking out a new path which leads nowhere, and in which nothing is achieved, save the distinction of being the first traveller who ever left the beaten track of wisdom at that precise point and in just that way, to waste time and strength in bootless wandering. Let us not be deceived by the value properly attaching to originality of conception and adaptation, in one who works among the shifting conditions and changing combinations of material science and the practical arts. Here, its value is real; for the conditions of the problem constantly change. Old maxims are useless when all the terms involved have disappeared from use. In material science the work of the inventor is a blessing; though even here his function is to discern the wisest means to make the great underlying forces, whose laws change not, subserve the needs of changed conditions. But in the study of the laws of mind and of society, in the realm of ethics and religion, the essential conditions do not vary. Save for the light the cross has shed upon them, the great problems of social life have changed so little, in two thousand years, that the old Greek comedies and the Odes of Horace sound to us like satires on the politics of to-day, comments on the questions our Social Science Association meets yearly to discuss. In that tragic struggle between Right and Wrong which is silently waged in every breast, eternity depending on the issue, the conditions have not changed since Socrates refuted the Sophists, since the apostle plead with men to "endure, as seeing Him who is invisible." In the attainment and inculcation of true wisdom, of which, it has well been said, "All knowledge is but the servitor," we need to be concerned with the patient, reverent study of *the best*, rather than solicitous to discover new types of goodness.

STRIVE TO COPY FAITHFULLY THE ONE PERFECT LIFE.

In matters of intellectual culture and of art, Athens has taught the world. And she thus teaches some lessons that hold in the realm of morals, too. Every one who has studied those marvellous sculptures that were the glory of the Parthenon and have rendered immortal the sculptors of the Phidian Age, must have been impressed with this truth: the hand of the Master could have chiseled, could even have designed, but few of these matchless marbles. A whole school of artists whose every stroke shows highest skill and genius, when once they became convinced that the *perfect type* was seen in a design of the master, straightway devoted their lives to the reverent, humble effort to reproduce in their work this perfect type. Patiently, lovingly, reverently, stroke after stroke, they labor, the perfect masterpiece dominating their imagination and filling heart and eye, until its contemplation has made each such inspired workman himself a master-artist. His power shows itself, not in the restless outreaching after something original, that forthwith he may boast of it as his own, but in the self-restrained perseverance which compels every faculty to bend itself to the reproduction of what his artist-soul has told him is *the best type*, although it has been furnished by another. Trained thus in the true method, the work he leaves is deathless, whether it is called his own, or is known only because it is like his master's.

In this spirit of reverent appreciation of the One Perfect Life, let us do our own work, knowing that all wisdom is included, for him who will obey, in that divine command "Follow Me!" It is those who have sought to see and to obey the truth, and have eagerly, yet patiently, "followed on" to know it, regardless of a name for new or original work, wishing only to do their work as the Master would have it done,—it is these who have been brought at last so fully into harmony with the eternal fitness of things that their conceptions of truth have been the clearest and the truest, and so they, who did not seek to be original, have

given to the world the only form of originality in morals or religion that can stand the tests of time,—the clearer vision, the higher, fuller conception of the unchanging laws of God.

TO THE ALUMNI.

Gentlemen of the Alumni of Rutgers, I am sensible of the kindness with which you receive one who was not of your number, but whose interests, hereafter, are to be identified with yours. No sign of the times affords happier auguries for a permanent and strengthening influence from our colleges upon the life of the nation, than does the awakening interest shown by the alumni of our land in the work and management of the colleges that trained them. I sincerely hope that in the future this interest on your part may increase. I trust that the associations of the Alumni of Rutgers, lately so happily formed in New York and in Albany, may be followed by other such associations. I ask you all to keep yourselves informed as to what we do here in the college, and from time to time to give us your advice, in the spirit in which all wise men give advice, resolved not to be offended if it is not followed. And I trust that we shall deserve and receive at your hands an ever heartier support.

TO THE STUDENTS.

To you, young gentlemen, who are still under-graduate members of the college, I wish to say that I take as sincere your greeting. I know the evil of that pretended antagonism which college tradition *used* to prescribe, if any regard or kindness of feeling subsisted between college men and their president. I rejoice that in our time so much of that assumption of unfriendliness and conflicting aims has passed away, throughout the country, but especially here at Rutgers under the presidency of my honored predecessor. I look forward, with confidence, to pleasant relations with you. As the months go on, we shall come to know each other closely, perfectly, more entirely than we

could in almost any other of the relations of life. Many promises would not be fitting at such a time. I ask you to meet me, as I believe you will, and as I promise to meet you, in the spirit of sincere gentlemen, of scholars who have at heart the attainment of a common end, the welfare and efficiency of Rutgers College.

TO THE RETIRING PRESIDENT.

You, sir, who lay aside the duties of the office you have long adorned and to which you have welcomed me with a cordiality, a generous confidence I can never forget—you have spoken for the Board of Trustees as well as for yourself in formally entrusting to my care the keys of Rutgers College, with all the interests which they symbolize. I accept with diffidence the trust you commit to me. I could hardly express a higher wish than this, that when it becomes my duty to surrender this trust, I may be able to carry with me from its discharge something of that sense of work faithfully done, of esteem and honor and love won, and confidence always merited, which must be yours to-day.

TO THE TRUSTEES.

Gentlemen of the Board of Trustees, I appreciate the confidence you reposed in me when you invited me to the presidency of the college whose interests are intrusted to you. I look to God for grace and guidance in the discharge of these new duties; and in few words, but weighing well their meaning, I pledge you my best efforts for what I believe to be the true interests of Rutgers College.

TO THE FRIENDS OF THE COLLEGE.

To the friends of the College, you who are here assembled and others whom you represent, I wish to say that as I take up the duties of the Presidency, laid aside by one who through a long and successful administration has done so much for the pecuniary, the intellectual, and the moral and religious welfare of the College; as I come, a stranger to most of you, to stand in the place of him whose name

has been in all the churches, everywhere honored, respected and loved, I ask of you that same support in your prayers, in kindly judgment, and in efficient aid, which you have given to him. I ask this confidently, expecting that you will give it. I do not ask it, however, because I for a moment imagine that you can look upon me, unknown to you as yet, with anything of the loving confidence, the reverence which his venerable form awakens wherever seen and whenever thought of by you. But I ask it because to my immediate supervision is now entrusted a College founded by your ancestors for God, and entrusted now to your hands, to our hands, to be supported and administered in the interests of sound Christian learning. Because it is your duty to meet this trust, I ask your support; and I ask it hoping that the duty may involve many relations, in the future, delightful for me, and for you not unpleasant.

THE FIRST CHRISTIAN DUTY IN A CHRISTIAN COLLEGE
IS THOROUGHNESS OF SCHOLARSHIP.

But remember, please, that we do not ask you to act against your own interests in sending your sons to us. If the friends of Rutgers College and the Dutch Church do not support with material means; if we, who teach and administer, do not maintain by the vigor and thoroughness of our intellectual work, a College here at New Brunswick, which does sound, useful work, do not send your sons to us. If we fail, while you do your part faithfully, *have done* with us, after a fair trial, and get men here who will do what should be done. But I ask you, on whom the support of this College properly devolves, to make it your prayerful duty, first, to see to it that the means for doing efficient work are amply provided, and then, by an active interest in the College work, by acquaintance with its men and its methods, to satisfy yourselves that such work is actually done here. We hope that more and more thorough work will continue to be done here in the future, as in the past, and done under the influence of that Christian spirit

which clearly recognizes the truth that in a Christian College professing to give intellectual training, the first Christian duty is thorough scholarship. If this is secured, we shall expect from you an ever increasing loyalty in your support of Rutgers College.

A HISTORIC COLLEGE.

As I publicly assume the duties of this position, I feel that it is an honor to be connected with an institution, the roots of whose history strike down into other centuries and reach out to other lands. Such historic associations as Rutgers has with Holland and the Dutch Church are an element of strength in more ways than one. They will stimulate that historic consciousness, that power vividly to conceive the life of other countries and other lands, which is so valuable an aid to college work. To awaken this consciousness has been found especially difficult in the broad, noon-day glare of our intellectual life here in America. But the names and customs of this College take us back to the Netherlands, where time did not begin with our Declaration of Independence. Such a college history is a stimulus to every student.

THE MEN AND THE SPIRIT OF HOLLAND.

The example of the men of the Netherlands may well be an inspiration. Every student of history has felt their heroism with a thrill of gratitude. On their soil, wrested from the greedy sea, were fought the battles that taught Englishmen and Americans to stand for civil and religious liberty. Why, by all the laws of physics, there should be no Holland! It ought, long ago, to have been submerged beneath the billows of the ocean that overhangs it. By all the laws of military science there should be no Dutchmen! They ought, long ago, to have perished at the hands of Alva, whelmed beneath the conquering legions of Spain. But, by God's higher, moral law, which decrees that where He puts a true man, with convictions and principles, there

He evokes a power higher than the force of physics, stronger than the heavier battalions, and capable of overcoming them —by virtue of this higher law, Holland stood and Dutchmen lived!

The descendants of the heroes who, under Orange, drove back the soldiers of Alva, bringing with them to America that proverbial love of the higher learning of which the founding of Leyden's University is the shining illustration, established here at New Brunswick a College to train young men in Christian culture and for Christian ends. That College, it rests with us to maintain, and to render still more efficient if we can. May we hold the trust faithfully; and while no harsh exclusiveness of race or sect is known here, may we hold it loyal to all that is best in the traditions of the men and the Church who founded it.

We need not fear that outspoken loyalty to Christ our King will weaken our scholarship, or render narrow the culture given here. We believe no knowledge can be too thorough to subserve Christian ends. We hold that no right culture is too broad to adorn Christian character. We have learned that all science is but partial and incomplete that does not lead along converging lines, toward that true conception of God, which, nevertheless, science alone could not have given us.

No, all the history of men's efforts after any other name by which we must be saved, serves but to convince us that there is no other name like the name of our King.

Comte swept the domain of natural science and of history for material with which to build a positive religion. As the sum of it all, he proposed for the worship of men a thin, lifeless concept, which he called "Humanity," so ghostly that although he offered on its altars, under the name of altruism, stolen fire from the life and words of Christ, the fraud was evident. No man's life was lean and bloodless enough to satisfy its longings at this shrine, or do this sorry concept reverence.

Then Herbert Spencer captivated men by his sweeping,

brilliant generalizations. He recognizes as a great underlying fact the ever-present need of the human soul, the demand for something to worship. He quotes with warm approval Huxley's words: "True science and true religion are twin sisters; and the separation of either from the other is sure to prove the death of both." But all Spencer's generalizations from all his painfully-gathered data simply confirm him in such conceptions of the nature of man as sadly re-echo the warnings of the Bible, but offer no knowledge and no hope to lift men higher.

Then, when all the earlier philosophic systems of Germany have lost their hold upon the younger generation, Hartmann arises, and seizes the imagination and captivates the reason of the younger Germany of to-day, with his Philosophy of the Unconscious, which professes to discern over and in all phenomena a Power, not knowable in full, but ever acting, and clothed with one and another, and another, and still another of the attributes of an Omniscient, All-Powerful, Righteous God, until we are ready to exclaim:

"O, Jesus Christ, our Master, our Saviour, our King, surely, *Thou* art the 'Desire of the Nations!' It is for *Thee* that men are groping in the blindness of a reason that will not see!"

And knowing that from Christ comes the only power that can save men, and redeem and bless to the world that culture which has too often lost Christ from out its consciousness, we cry, with the Christian men of Utrecht from whom we borrowed the words on our college seal, *Sol justitiae, et occidentem illustra!*" "O, Thou Sun of Righteousness, shine out on this our Western land," "with healing in Thy wings."

